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A
SERMON
PREACHED BEFORE
THE KINGS MOST
EXCELLENT MAIES.
TIE AT WOODSTOCKE,
Aug. 28. 1614.

BY
WILLIAM GOODWIN, *Dean of Christ's
Church and Vice-Chancellor of the Uni-
versity of Oxon.* 12

Published by Commandement.



AT OXFORD,
Printed by Joseph Barnes. 1614.

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Jeremie 1. 10.

See! I have this day set thee up, over Nations & Kingdomes, so plucke up, so roote out, so destroy, so overthrow, so build, and so plant.



It is not my purpose to extoll the Dignity, or discourse of the Duty of a Prophet, in the presence of a King. The wordes of my Text, I confesse, naturally exact it; yet may it seeme vnreasonable, in this Royall Presence, in this place, especially in these times. Miserable, & wretched times, in which the chiefe and principall, the essentiall and fundamentall points of Religion, and Christianity, which should breed Peace in our Consciences, and bring Salvation to our Soules, are almost growne haughty and out of fashion, stale, and out of request. Look into the many Bookes and volumes, which in these later yeares, haue proceeded from our English Pynners, and Penmen. Adversaries, in some, you shal finde the Name of Christ seldom mentioned; in many, no one point of Religion handled; in most, if any be handled, it is but obiter, and in transitu, by the way, ther.

Eudemus.
Becani Controu.
Tortus. Bellar.
Grotius. Coque-
m. Schoppins.
Mariana. San-
ders. Caverius.
Allin. Parsons.
Philopator.
Calvino-Turcis.
and the damna-
ble and Blasphemo-
us, not to be
named, Pacen.
and infinite &

and superficially, to farce and stuffe out the Volume; the maine scope, & drift of all, hath beene, to advance the *Mist* above the *Crowne*, and to erect the *Monster* of the more then Transcendent Superioritie of the Sea and Church of *Rome*. Inſomuch that we are now forced to ſpend our times & ſtudies, our paines and watchings, our Books and writings, our diſcourſes and preachings, yea our very Spirits and Lives, in vpholding the Thrones, in ſuſtaining the Scepters, in ſetting the Crownes, nay in vindicating the Lives, the Eſtates and Dignities of Sacred and Anointed *Kings*, from the viſit and bloody Aſſaſinations of Romiſh and Antichriſtian Tyranny.

Our chiefe, nay our onely Religion, in theſe daies conſiſts not in the Faith of that one only *Chriſt*, that one only deare & Beloued ſonne of the *Living God*; but in a ſervile and ſlaviſh Submiſſion and Proſtitution to the Sea, and Pope of *Rome*. You knowe where reſolution it is, *Quicquid profiteatur, Catholicus non eſt, qui eſt, a Romano Pontifice obedientia, alienus*. Profeſſe what you will profeſſe, vnderſtand the Scriptures never ſo exactly, imbrace the Goſpell never ſo ſyncerely, beleue all the Articles of Faith never ſo ſtedfaſtly, profeſſe the Truth never ſo conſtantly, praſtiſe the workes of Charitie never ſo devoutly, ſuffer, & ſhed your Blood, & lay downe your Lives for *Chriſt* never ſo patiently; I adde, Invoke all the Saints in Heaven, adore the Fleſhly Body of *Chriſt* in the Sacrament, mutter your Confession, performe your Penance, buy your Abſolution, purchaſe Pardons, &

Io. 6.

Bell. ad Apol.

In.

Indulgences; All this, and more, is not sufficient, to constitute a *Catholike*. One thing remaines, you must cast down your *Crowne* at the Feet of that *Man of sin*, you must leaue your Kingdomes to bee disposed, at his pleasure; otherwise you haue no part in the true Church, you can expect no portion in Gods Kingdome. If he *Thunder*, the *Earth* must shake, the *Foundations of the world* must be moued, the *Thrones of Kings* must totter, their *Scepters* must fall out of their hands, their *Crownes* must be torne from their Heads, All must be cast at his Feet. If you demand (*Quo warrant?*) by what warrant, and Commission, he claimes it? The words of my Text, *See! this day haue I set thee vp,* &c. they are his warrant, they are his Commission. A weake warrant, of so vniust vsurpation! as I trust I shall make manifest, if first you will giue mee leaue briefly to vnfold the words themselues.

The words in their proper and naturall, in their literall & Principall sense, are appropriated to CHRIST IESVS, the Prince of Prophets, who hath *Excellentiam Potestatis*: Personally they are directed to ISAIAH, who was *Propheta constitutus, antequam natus*, ordained a Prophet of God; before he was borne, the Sonne of Man: In a subordinate, and qualified sense, they may be applied to all the Prophets, al the Apostles, all the Ministers of the Gospell; who haue *delegatam Potestatem*. All, *Similiter*, but not *Equaliter*, with like, but not with equall power, being set ouer Nations and Kingdomes, &c. CHRIST, in that high Pre-eminence, and superexcellency of all power, which was

Mar. 28.

Jo. 20.

2. Cor. 5.

place him of his Father, both in Heeuen and in Earth. Jeremy, by extraordinary calling and vocation from Heaven: the rest, by *labor digne* and delegate Commission, being sent of Christ, as he was sent of his Father, & having the word of Reconciliation committed vnto them.

In the wordes I obserue, first, their Commission; *transferre* up. Secondly, the Extent, and latitude of their Iurisdiction; *aboue Nations, aboue Kingdomes*. Thirdly, their work, and that is twofold; *ad Destructionem, ad Edificationem*, to plucke up, to root out, &c. to plant, and to build. In other things, *Facilius est destruere, quam aedificare*, yet where Sinne is the subiect wee worke vpon, it is so incorporate into the nature of man, that it is farre greater difficultie, to pluck up, and root out, then to plant, and to destroy, & overthrow, then to build. Therefore the Spirit of God mentioneth *quatuor Tristia: duo Leta*; foure Destroying, but onely two Edifying Metaphors. Lastly, I obserue, that the true and only End of plucking up, and rooting out, is planting; the End of overthrowing, and destroying, is Building.

Ego constitui,

Super Nationes
& Regna,Vt euellat, ex-
tirpet,

The Commission is Authentically rooted in Heauen and grounded vpon Gods Ordination. The Extent & latitude, is large and ample: no Estate, no Dignitie, no Throne, no Crowne, no Scepter, no Diadem exempt from it. The worke is powerfull on both sides: I had almost said Omnipotent; for, *habet quandam Omnipotentiam, non ex Spiritu nostro, sed ex Spiritu, qui est in Spiritu nostro*, The word of God, in the mouth of his ha-

scit

self servants, hath in it a kinde of Omnipotence, not by any vertue that is in them, but by the power of that Spirit that worketh in them. The End is full of Grace, and of Favour.

First, I meet with a note of observation, set (as it were) in the very Front, and Forehead of my Text, [Wide] [See] to this end, that *Qui Manus ad Gloriam, & Oculos ad Caelum*, He which sits at the Sierne, either of Civil, or Ecclesiasticall government, whether He sit on the Throne, or in the Chaire, His eye must ever be fixed in Heaven, vpon the Pole by which his course must be guided, & conducted. For both in Kingdome, and in Church, *Christus in fine, Christus in summo*; Christ is the roote, Christ is the roose, Christ is the beginning, Christ is the ending, Christ is —, Christ is —; Christ is the foundation, Christ is the perfection of all. The Prosperitie, & Peace, the Abundance and Wealt, the Honour and Dignitie, the Stabilitie and Perpetuinitie of all, standes vpon his Favour, and is vpheld by his Blessing. It is He that must blesse vs here, it is He that must crowne vs hereafter [See] we enjoy the Blessing, let Him haue the Glory. From Him we haue our Constitution and Commission, *Ego constitui, & habeo sitis vobis* otherwise, *Quis potest sustinere ista?* who is sufficient for these things? What are our Earthe vessels, to hold that inestimable and heavenly Treasure? What our vncleanse Hands, to breake, and distribute that heavenly Manna? What our leaden and deedly Pipes, to receaue, or conuey that water of life? It is he that is sufficient for these things.

Heb. 7.
2. Cor. 4.

*Ne tranſlate this Honour to himſelfe, but be a which is
called of God, as was Aaron: The excellencie of this po-
wer it is not of Men, but it is of God.*

Before I formed thee in the wombe, I knew thee, before
thou cameſt out the wombe, I ſanctified thee; there is Ele-
ctio ad ſalutem: I have ordained thee to be a Prophet, and
See! this Day I have ſet thee up, &c. there is Electio ad
Munus, choſen to ſalvation before eternity, called to
the Office of a Prophet this Day. Theſe do not al-
waies concur in one ſubject, but where they meet,
a thouſand thouſand Bleſſings accompany that con-
ſtitution, & a thouſand thouſand times bleſſed is he,
that is choſen of God both to ſave himſelfe, and to
ſave others.

1. Cor. 3.

Chryſ. in 1. ad
Cor. 3.

Chryſ. Ibid.

*De Agricultura eſt, & De Edificiis eſt; &
you are God's Husbandry, you are God's Building.
Ager, Mundus; Edificium, Fideles; The world
is his Field, the Faithfull are his Building. Ager
non eſt Agricola ſed Patresfamilias, Edificium non eſt
Architectus ſed Dominus: The field is not the Husband-
mans, but the owners, the Building is not the worke-
mans, but the Lords. In this Husbandry there is not a
ſit labourer, that is not ſent of God into his Harveſt,
Mat. 9. In this Building there is not a meeke worke-
man, which is not inſpired from Heaven, as was Aho-
liab and Bezaleel, Exod. 31. He which buildes and he
which plants, hee which plucke vp, and hee which
rootes out is nothing, but Hee which gives the Bleſ-
ſing and encrease, Hee is all in all. Rusticiant Sudor
ſchematicum quidam, labor ſpirituales expreſſus eſt: The
worke*

Bern. de Conſid.
ad Eug. l. 2.

worke of a Prophet is illustrated by resemblance with the soyle of an Husbandman, and the whole comparison is merely Tropicall, Figuratiue, & Metaphoricall. *Nullo est excusatio carnaliter interpretandi, in huiusmodi loquutionibus Tropiciis*: It is an absurditie beyond absurditie, to make literall interpretation of Figuratiue and Metaphoricall Speeches. Nay it is an Impiesie beyond Impietie, to change the elegant resemblances, which the Spirit of God vseth in the Scripture, to Actuall and Reall, and bloody Executions of vniust and vsurped Tyranny. Certainly God never sent forth his Prophets, as Incendiaries, & Assassins, with Fire and Sword, with Poyson & Gunpowder, to pluck vp, to root out, to destroy, to overthrow: He sent them that the world might be saved, but not ruined by them.

*Died. de Reg.
& Dog. Sacr.
Script. l. 3. c. 4.*

The rule is generall; *Quicquid in Scripturis Sacris asperum, seuũ, crudele sonat, & commendatur à Sanctis factum, aut iubetur ut faciant, non ad literã, sed ad cupiditatis Regnum, & vincendos anima Hostes intelligitur esse scriptum*. Whatsoever in the Scriptures is commanded or commended in the Saints, and savoureth of violence, asperitie, crueltie, it is not Literally, but Figuratiuely to be vnderstood and executed.

If you demand, *Qui Vestes? quæ Ferramenta?* with what tooles, and with what Engins He performes so glorious a worke? They are set in the words next before my Text; Behold, I haue put my word in thy mouth; a worde sharper then a two-edged Sword, which enters and diuides, and woundes, and kils; but,

v. 9.

Fermi in 10. 18. **Calp at non Houines;** It kills Sinne, but it saues men. To this worke he hath set apart *Esay*, and *Ieremy*, not *Zinacherib*, not *Nabuchadnezzar*, not *Antiochia*; *Peter* & *Paul*, not *Herod* and *Nero*; *Augustine*, *Ambrose*, & the *Holy Fathers*, not *Domitian*, and *Iulian*, bloody Emperors; *Luther*, *Caluin*, & many worthies in his Church, not *Hildebrand*, *Iulius*, *Bonifac*, *Pius*, *Sixtus*, & the rest of that rabble. Those plucke up, & rooted out, *Gladiu*, with the Sword of their Lippes; these destroy, overthrow, murder, massacre, *Ore Gladi*, with the dint and edge of the Sword. Thus, *Imperiale fit Papale*, *Spirituale fit Temporale*; the Imperiall right is made Papall, and the Spirituall Ministry is changed into open & professed Tyranny. But *Qui constituit?* whence haue they their *Ordination*? from whom cā they challenge their *Commissiō*?

2. *Inuidiā*.

Bern. de Consid.
lib. 2.

Orig in Es. 6.

They are set up, *Super Nationes & Regna*, aboue Nations, aboue Kingdomes. An ample & a large *Iurisdiction*! but *Ministerium impositum est, non Dominium datum*; I see a dutie and a charge laid vpon vs, which we must exercise, I see no Soveraigntie, no Dominion given vnto vs that we should execute. *Qui ad Episcopatum vocatur, ad Seruitutem vocatur, non ad Dominium Ecclesie*; He that is called to the office of a Prophet, is called to serue, and minister, not to rule and domineere in the Church. I read, that *their Sound*, I find not, that their Sword, should go through the world. It is true, there is no Privilege, there is no Exemption, there is no Throne, there is no Crowne, there is no Scepter, there is no Diadem, that is not subject to this.

this glorious Ministration. Wee may not feare the
 faces of mortall men: *Saul* must heare of his witch-
 crafts; *David* of his adultery, *Ahab* of *Naboth's* vine-
 yard, *Hered* of his brother *Philip's* wife; *Israel* must
 heare of her Sinnes, *Judah* of her Transgressions, *Samaria*
 of her Idolatries, *Ierusalem* of her Abominati-
 ons. And if here we could beare rule, and domineere,
 and offer force, and vse violence, and beat downe sin,
 and cry out against iniquitie, till their eares tingle, &
 their Hearts tremble in the midst of their Bowels, we
 doe nothing but our duties. For this cause are wee
 set over Nations, over Kingdomes: Herein is our true
 honour, herein our true Preeminence. Which hath
 caused the ancient and holy Fathers so often to ex-
 roll the dignitie of their Ministry, and sometimes,
 not to compare only, but to preferre it before and a-
 boue the highest earthly Soueraigntie. *imperium ipsi*
quonq; gerimus, addo etiam prestantius ac perfectius; vos
enim, potestati meae meisq; subfelli; Lex Christi subiecta;
 spoken in the presence, and to the person of an Em-
 perour. We also haue our authoritie, & that more per-
 fect, and more glorious then your Soueraigntie; For
 even your Maiestie hath the law of Christ subiected
 to our Pulpit. It is to our Pulpit, not to our Tribunal;
 where wee may reprove, not chastise, reprehend,
 not punish, depresse, not depole: to vs your Soules,
 to you our Bodies are committed; into our Handes
 the Keyes; into your Handes the Sworde is de-
 liuered; wee must denounce; you must execute,
 Gods Judgements; wee can shut out of Heaven,

Naz in orat. ad
Cives & Prin-
cipum irascen-
tem.

you may root out of the earth. God hath set his servants over Nations & Kingdomes, as He set Ionas over Ninirub, *ut emerſi in malo adſcendant in Bono*; that their finnes might be pluckt vp, & rooted out, their estate eſtabliſhed, the ſentence denouced againſt them reuerſed, their Ruine & Deſtruction prevented, their Pardon and Peace procured. God hath not ſet them, as he ſet *Salmanaxar, Zenaberib, Nabubadnecar*, over Iſrael and Iudah, as his whips and ſcourges, or rather as his Sword & Executioners, *ut Adificati in malo, & vertentur in toto*, that when their finnes were ripe, they ſhould draw the line of emptineſſe over them, and chaine their Kings, and fetter their Nobles, and ruinate their eſtates, and diſpoſe of their kingdomes. We may, nay we muſt, denounce God's iudgments, but the ſword, which muſt execute them, Hee hath put into another's Hand. If our Saviour demaunde *Quis me Iudicem*: who hath made me a Iudge over you? and would not end a Controverſie, that was brought vnto Him: may not we lawfully aſke, *Qui vos Principes*? who hath made you Princes? nay more then Princes? to diſpoſe of the eſtates, of all, yea Lawfull, Anointed, and Sovereigne Princes?

Luk. 12.

3. Opus.
Bern. vi ſup.

Their work is to pluck up and to root out, to deſtroy, to overthrow. True! but, *Disce ſarcula opus eſſe: non ſceptro, ut facias opus Prophetæ*: See, a Sheephooke, not a Scepter, a weeding hooke, not a Sword, is the Inſtrument that ſits the Hand, and agrees with the worke of a Prophet. *Cum audis Regna & Nationes, noli Carnaliſer intelligere, ſed cogita Anima Regna*

in Peccato; delicta cogita, quae vitellenda & suffraganda; Orig. in Hier. 1
Sermonibus Dei: when you heare of Nations and of Orig. Ibid.
 Kingdomes, and of plucking up and rooting out, dreame
 not of earthly kingdomes; but remember, that each
 hath a kingdom within you, and ~~Satan~~ hath gotten Do-
 minion over you; follow, pursue, kill, mortifie these
 enemies, pluck up, root out, destroy, overthrow this King-
 dom. This is a true Prophetical, Evangelicall work,
 which cannot be destitute, either of a Blessing here,
 or a reward hereafter. There was a time, wherein
 God promised, and in his due time, hee performed
 it; *Adversus haec convertentur gentes in fides, & lanceae* Ps. 2.
in hastas, & c. Elin.
 and there shall be no more
 destroy in all the mountaine of my Holynesse.
 There was never time wherein Satan practised it
 not; in these our times hee hath effected it; men
 have turned their Sides into Swords, & their Mat-
 rockes into Speares, and with *Julian* the second, their
 Mixers into Helmes, and the Keyes of *Peter*, into the
 Sword of *Paul*. There is now nothing, but Blood &
 Slaughter, but Stabbings and Poisonings; and Fire,
 and Gun-powder, but Depositing & Ruinating. And
ubi Religio praesentatur, ubi omnia; & *Humana et Di-*
vine violantur; and when all the Lawes both of God
 and Man are violated, Religion must cover all, & the
 Censure of the Church must warrant all. We have
 seene with our Eies, the most woful and dysastrous
 effects and fruits of this Doctrine; the same even loo-
 ked upon. You cannot but remember them. I take
 no pleasure to repeat them. God hath set Bounds
 and limits, vnto all Authority; the Authority of the

Church is confined, to the Courts of Conscience,
not extended, to the Courts of Justice. The work
of a Bishop is appropriated to the rooting out of sin,
not improved to the ruining of Kingdomes. And
this is the end and perfection of all, so to plucke up
and root out, that we plant, so to destroy & overthrow,
that we build.

4. *Finis.*

This is indeed the Proper and Naturall worke of
God's Ministers; to *plucke up*, and to *root out*; as Ac-
cidental and forced vpon them to *plant* and to *build*;
is Essentiall to their Office, & affected by them; That
is their *Slope*; and their *Key* and their *Crowne* of re-
iolding; in the Day of the Lord I re vs. *Suprema lex
salutis Ecclesie*; The fundamentall Law of the Church
and the most glorious worke of the sacred Ministry
never reached to the Bodies, or Goods, or Liues of
Men, but ever was accomplished in the salvation of
the soules of men. It is the observation of *Chryso-
stom*, *Sapientia scriptura vel verbis multis in re bona*; the
spirit of God is the Scriptures, often vseth sharpe,
displeasing, and detestable phrases, where yet it in-
tends to produce Blessed, Gracious, and vital effects.
Ignis, Gladium, verba mala sunt; Fire, Sword, are words
cloathed with Terror; and vrsually Instruments of
Death. But the Fire that came downe from Heaven,
& sat on the Apostles, *illuminat, non incendit*; enlight-
ens, scorches not, inflames, burnes not, purges, but
consumes not. The sword, which God hath put into
the Hands into the Mouthes rather, of his Prophets;
emittit in hostem per os, may lance and open the Im-
pious to victory. And victory is the only end of the
Christian.

plantation, which hath bene long breeding in us,
cuts, but hurts not, beates, but endangers not. God
authorizing his seruants to wound, but so that they
might heale againe; to kill, but so that they might
quicken againe, to *plucke up* and *root out*, but so that
they might *plant* againe; to *destroy*, and *ouerthrow*, but
so that they might *build* againe.

Of the *plucking up* and *rooting out* of our Adversaries
the world hath had long and wofull experience,
the Turks, and Infidels haue made their advantage,
the Church hath felt the smart, and all Christen-
dome to this day groanes vnder the weight & bur-
den of it. If you seeke for their *Plantings* and *Build-
ings*, you must saile to the *Indies*, and search into re-
mote, barbarous, and vnknowne Lands; it may be in
the passage you may heare, of fruitfull *Plantations* &
of glorious *Buildings*, and of strange Miracles, and of
wonderfull conversions; but in the end, you shal find,
and see, their *Plantations* haue bene watered with
Blood, the Foundations of their *Buildings* alld is
Blood, in the Blood of innumerable thousands, of
poore and naked Innocents; themselves being wit-
nesses against themselves, and their owne *Iesuites* de-
ploring and detesting their more then inhumane, &
Diuellish Cruelty.

*Acosta. Baribol.
Casa, &c.*

Thus haue I posited over the words of my Text,
that you may perceiue we detract nothing from the
authoritie of a Prophet. His *causation* is from God.
We exempt no man from their lawfull *iurisdiction*;
they are *set up* *super Nationes* *super Reges* *super Na-*
tiones,

Bern. ad Eug.
l. 2.

Esperamus.

tions; above Kingdomes. Wee acknowledge their
bowed powerfull, & plucke up root out, &c. but, *de Ori-
ginatione, & in Possessionibus Terrarum istarum*, this power
is exercised in extirpation of sinnes; not in extirpi-
nation of Kingdomes; &c. *Lingua; non Manu; Ore; non
Gladio; Precibus; non Armis;* It must be executed with
our Tongues, not with our Hands, with our Words,
not with our Swords; with our Prayers, not with
our weapons. Lastly, we yeld double, and treble ho-
nour to those, which *for root out*; that still they may
plant, which *soules stroy*; that yet they may still *build up*.
O how easily, & how amply could I here discourse
of the Kingdome of Christ Iesus! of his many vic-
tories; and his glorious Triumphs! all atchieued, *Non
ultra Vires; quam clangeris Evangelij Buccina; sonante
Apostolorum Doctrina;* with no other weapons; but
by the sound of his Gospell; and the foolishnesse of
the preaching of his Apostles. Thus, thus hath it plea-
sed him to raze downe the wals of *Iericho*! Thus, thus
hath hee built up the wals of his Beloued *Ierusalem*!
Thus hath hee planted his faith, overcome the world,
subdued Nations, conquered Kingdomes, and spread
his Dominion from Sea to Sea; and from the River
vnto the ends of the world.

If I haue but touched, where I should haue enlarg-
ed, and haue digressed from the Observations my
Text naturally affordeth; that which the Apostle vseth
as his iust Apologie, *For cogitis*; you haue enforced
me; I trust with your Favours it may bee accepted as
a faire excuse, *Illi coegerunt*; our Adversaries haue

com-

compelled me. For it is not easie, nay it is impossible,
 for a true man, alwaies to keep the Kings high way,
 especially if he be driuen to follow *Hue and Cry* after
 Theeves and Murderers. I am now in this pursuit; I
 find God to be dishonoured, his Scriptures adulter-
 rated, the peace of his Church disturbed, the soules
 of men bewitched, our estate endangered, tyranny
 vsurped: if I cannot yeeld remedy, I cannot but giue
 warning. It is not now a question disputed, but a case
 resolved, if the PRINCE fall from God, the people
 must fall from him, they may, nay they must resist &
 take Armes; *Principes iam inauguratos & consecratos*
Regniq; potius deturbare possunt, imò debent & tenen-
tur facere, si vires suppetant, idq; in extremo animarum
periculo, ac discrimine. And if these resolutions bee
 growne into practises & executions, so that we can-
 not liue amongst these men without danger, surely
 they should not liue amongst vs in such iollity, in
 such security. *Caput iniquitas tenet ista iniquitas;* this
 is an abomination aboue all abominations. Religi-
 on must couer all and these very words of my Text
 must warrant all! By this and such like, Catholike men
 are warranted, that they be no Traytors, nor hold possi-
 ons treasonable, false and vndutiful, in answering, or be-
 lieuing that for heresie, and such like notorious wicked-
 nes, a Prince otherwise lawfull and anointed, may be ex-
 communicated, forsaken, resisted, by warrant of holie
 Churches indgment, and censure.

*Andrea Philopat.
 Resp. ad Edi-
 ctum.*

*Allen in his an-
 swer to the Ex:ca-
 tion of iustice.*

I omit the writings of priuate men, though their
 Bookes are full of it; I find it in their *Lawes*, in their

C

Bulles,

Bulls, in their *Publike & authentick Instruments*, the monster of their more then supream Supremacy, all their vnheard-of vsurpation, and tyranny ouer Princes, Kingdomes, the estate and liues of lawfull and annointed Kings, grounded vpon this Tropical; Figuratiue, and Metaphoricall foundation ! See, I haue this day set thee vp, &c. In their well known and often mentioned Canon, *Vnam sanctam; Ecclesiastica potestas Terrenam habet instituire, & Iudicare: sic verificatur Vaticinium Hieremia; Ecce, ego constitui.* In the Bull of Paulus tertius against HENRY the 8. *Principum super omnes Reges vniversa Terra, cunctosq; populos, obtinentes Principatum, iuxta Hieremia vaticinium, Ecce ego constitui te, &c. Regem Henricum Regno priuamus, &c.* Having obtained chiefe principality; ouer all the Kings of the whole earth, and ouer all nations, according to the Prophecy of Ieremy, See, this day I haue set thee vp, &c. We depose King HENRY of this kingdom; and him and all his fauourers doe Wee smite with the sword of accursing, excommunication, & eternall damnation; his subiects we absolue from their Oath of Allegiance, and all subiection to their King, and besides we exhort and require them to take Armes, and in all hostile manner to pursue them. By the way it is not vnworthy the obseruation; that in the next immediately following chapter there is *Institutio & confirmatio Societatis nominis Iesu*, that they might haue new & pestilent instruments, to uphold their new challenge and prodigious Practise. In the Bull of Pius quintus, against Q. ELIZABETH, of famous and euer blessed memory;

Extrav. Bonif. 8. de
Minorit. & Obedi-
ent.

Ipsam eiusq; Fauto-
res, Anathematis,
excommunicationis,
& damnationis a-
terna, Muer ne
precipimus, &c.
Subitos a iuramen-
to fidelitatis, &
omni erga Regem
subiectione absolui-
mus &c. Insuper
vniuersis infur-
gentibus, & persequen-
tibus, horramur, &
requirimus.

The ordination
and confirmati-
on of the Iesuits.

memory; *Regnans in excelsis, unum Romanum Pontificem super omnes Gentes & omnia Regna Principem constituit, qui euellat, destruat, disperdat, dissipet, &c.* He that reigneth in the highest Heauens, hath constituted the one onely Pope of Rome, a Prince ouer all nations, and all kingdomes, to plucke vp, to root out, &c. Armed by his authority, who hath placed vs in this supreme Throne of Iustice, we deprive ELIZABETH of her pretended right to the Kingdome, and of all Soueraignty, Dignity, and Preeminence, and discharge her Nobles and Subiects from their oath of Allegiance, and obedience due vnto Her.

Illius auctoritate suffulsi qui nos in hoc supremo Iustitia Throno collocauit; Elizabeth. praecensu iure Regni, nec nom omni & quocunque Dominio, dignitate, & privilegio priuamus, itemque proceres subditos & populos dicti Regni à iuramento fidelitatis omnique Domini & obsequij debito absolutos absoluiimus.
Apoc. 13.

Heare you not the Beast in the Revelation, *loquentem magnalia*, speaking great things, and uttering Blasphemies against God, and against Heauen? challenging power ouer Kindreds, and Tongues, and Nations? Let them whose names are not written in the book of life worship him. The French haue prooued that these are but *Bruta Fulmina*, Brutish Thunderbolts; The Venetians, that this is but *Ignis fatuus*, a false fire; God hath proued vnto vs, that they are Blessings, and not curses: for where they haue cursed most, he hath blest most. Blessed be his name for euer, and for euer!

I cannot prosecute euery particular; I would draw all vnto an head, & yeeld vnto the Church, whatsoeuer she may iustly challenge, & suppose (that which they can neuer proue, wee may neuer grant) that all authority of this Church is in the Sea, and Pope of Rome: yet can it neuer be stretched or tentered, to

the discharging of subiects from their Allegiance, or deposing of Princes, from their Dignities. I will not deny, but that these words, *to plucke up, to roote out, to build, and to plant*, may bee parralell, to *binding* and *loosing* in the Gospell; and that by these and such like the CHURCH may lawfully challenge *Authority*, yea *ouer Nations and Kingdomes*, to *foretell*, and *threaten*, and *denounce* Gods iudgments, But God hath made a *Distinction*, betwixt the *Sword* and the *Keyes*, and hath set a separation betwixt the *Prince*, and the *Priest*. Inſomuch that the Prince cannot ſnatch the *Keyes*, out of the hand of the *Priest*, without open ſacriledge: the *Priest* may not wrest the *sword*, out of the hand of the *Prince*, without manifeſt impiety and vniuſt vſurpation. Therefore my *Concluſion* is, that,

The ſentence of Excommunication, (ſuppoſe) it bee iuſtly deſerued, ſuppoſe it be lawfully denounced, (which I ſuppoſe, but grant not,) yet hath it not that Power and Effect, to diſcharge ſubiects of their Duty and Allegiance, or to depoſe Princes of their Eſtate and Dignities.

And here we muſt *obſerue*; firſt, that wee ſuppoſe Darkneſſe to be Light, and Falſehood to be Truth, and Vſurpation to be Iuſtice, and Tyranny to bee Equity; for al this, and much more then this, they muſt ſuppoſe, which ſuppoſe the *Excommunications* of the Pope, to be *iuſt* and *Lawfull*. Secondly, that I ſpeake
of

of Lawfull and Anointed Kings, I meddle not with Intruders and Usurpers. Thirdly, that wee deny not, but Princes by Heresie, by Idolatry, by Apostasy, by other Notorious Crimes, may deserve to be Censured: and in this case, we may & must tell them, that these finnes are Pernicious to their soules, and Perillous to their Estates; yet is it God alone, and no man on the Earth, that can make them forfeitures of their Kingdomes. Fourthly, that we exempt not Kings, from the iust censure and reprehension of the Church. Woe honour the Courage and resolution of Ambrose; wee admire the moderation & submission of Theodosius: though we doubt whether we may imitate the one, or expect the other; but we abhor the partiality of the Pope, who will exempt himselfe, where he subiects Princes. Nauarrus enquires, *Quis possit excommunicari?* and resolves, He must be *Homine, Mortalis, Baptizatus, habens superiorem*: and therefore amongst others, there are exempt, *Locusta, Infidelis, Daemon, Papa*; a Locust or noysome beaſt, hee is not Man; an Infidel he is not Baptized; the Deuill he is not mortal; the Pope, though an Heretique, He falls into the hands of God, he is not subiect to any humane Power. See how ſtely he hath matched, & ranked his priuiledged qualifications; I malice not their combination, I dispute not of their Exemption: but suppose all, and more then all, against which I can yet take infinite, and iust exceptions, I still hold my Conclusion. My praises I reduce to four heads; 1. The Prerogative Royall of a King; 2. The Duty indispensible of a Subject; 3. The

Nauarrus Manual
c. 27. de Censuris.

Etianiſi incidit in
Heresin, non inci-
dit in excommuni-
cationem Huma-
nam, sed Diuinam.

Continuall Practise of the CHURCH; 4. The Nature, Effects, Limitations; and End of Excommunication.

Regis Prærogatiua. Etiam si Apostolus, etiam si Euangelista, etiam si Propeta. Nec simpliciter dicit, Obediat, sed subiecta sit. Chrys. in Ro. 13.

The very name of a *Lawfull and Anointed KING* is sacred, his *Authoritie* soueraigne, his *Person* inuio-
lable. *Maiores erit, quam cui possit Censura nocere. Euerie*
saule must be *subiect* unto Him, though he be an E-
uangelist, though an Apostle, though a Prophet, not
Obedient only, but subiect: yea and that *Paul* a
Blessed Apostle, to *Nero* a Monster of Men, and a
bloody persecutor. No man may stir an Hand or a
Foot without him: if he bid saue, they saue, if hee
bid kill they kill, *ipse solutus Legibus*, himselfe exemp-
ted from his lawes, nor from the *Direction*, and Ob-
servance of them, but from the *Punishment* and pe-
nalty of them; *quæ præbentur in rebus*. It is a speech, and an
Act worthiest an *Emperour*, to oblige and binde
himselfe to his lawes: it is a speech & practise vn-
fitting the authority of any earthly power to say, if
hee transgresse I will chastice him. It was once
the language of the Church. *Wee adore the Empe-*
roure as a man, next unto God, and inferiour to none
but him alone. It was once the stile of the Pope,
Ego indignus Maiestatis vestra Famulus, I the vn-
worthy seruant of your Maiestie. It was once &
is still, the prerogatiue of a KING, *Nullis vo-*
catur ad pœnam Legibus; tunc Imperij potestate:
There is no Tribunall, to which he may be cited;
no law by which he may be punished. He is secured
by the preeminence of his Soueraignty: *Who*
can lay his hand upon Gods anointed, and be innocent?

Who

Tert. ad Scapulam.

Greg. ad Mauritiu.

Ambr in Apol. David.

Who can? No man, Because God hath planted him above 1. Sam. 26.
all men, and hath giuen no man authority to punish Him; Quis? Nullus; quia
God alone will take vengeance on his sinners. Therefore Deus fecit eum su-
Dauid, when Saul hunted after his innocent soul, as after peritorem omnibus:
a prey, yet could appeale neither to Iudge, nor to High & nulli praeiitit
Priest, but to God alone, let God be iudge between thee authoritatem super
and between me. Dauid, when he confessed his sinne, ipsum.
forgot not his Preeminence; To thee, Thee only haue Deus solus vltor est
I sinned. I haue sinned; An ingenuous confessio which iniquitatum eius,
obtained a gracious pardon; The Lord hath put away unde Dauid:
thy sin. To thee, a necessary exaggeration, no man Iudicet Deus inter
sees, or truly sorrowes for the heinousnes of his sin, Te & Me. Absol.
without a true apprehension of that glorious Maie- in locum.
sty, which he hath offended in sinning. But To thee, 1. Sam. 24.
Thee onely; in his lowest submission to God, remem-
bring his high Preeminence aboue men. I doubt not
but Dauid sinned against Bethsabee, and that a grie-
uous and an vncleane sinne; against Uriah, and that a
bloody, and a crying sinne, against the Child of adul-
terie, and that a deadly, and a killing sin, against his
kingdome, & that a ruinating, and demolishing sin;
against his owne soule, and that a fearefull and a
pernicious sinne. In istos peccauit; Deo soli Peccauit:
Against all those he sinned, but To God onely. They
might complaine and Accuse and Testify: against him;
but God alone, was to Iudge, to Condemne, to Punish Peccamus in illos
him; Tibi peccaui, longe aliud est quam in te Peccaui: me quibus iniuriam
sinne against them whom wee wrong by sinning; wee sin inferimus peccamus
to him, who can remit or punish, who can pardon or bee illi, qui in sua pota-
Reuerged for our wrong, Rex erat, ita vt nullius sub- estate habet, vel di-
iaceret Indicio; he was a KING, therefore To God mittere, vel ultio-
onely nem de eo sumera.

onely, he sinned before whose Tribunall *onely* hee was to appeare, and from whose mouth *onely*, hee was to receiue his iudgement.

Tulcm. in Psal. 51.

What then? Doe we exempt KINGS from the obseruation of the Lawes of God? No, wee binde them rather with a double bond, *Quid Reges, Quid homines*; as they are *Men*, & haue *soules* to be saued, as they are *KINGS*, and haue *Thrones* to be established. And herein are wee set ouer them, to plucke up and to roote out, to reprove, to correct, to proclaime to the terror of their soules, though not to the losse of their Kingdomes. *Eò terribilius puniendi, quò possunt peccare liberius*: the greater their *Exemption* here, the more fearefull their *Iudgement* hereafter; the ampler their *Priviledge* here, the more intolerable their *Plagues* hereafter. They may escape the hands of Men: if they continue in their sinnes; they shall not escape the hands of God neither alieue nor dead. But the *Laws* of God, of Nature, of Nations, of the Church, of free Monarchies, the *Lawes* Imperiall, all *Priviledge* and *Exempt* them; they cannot be deposed by the sentence, they may not bee deprivileged by the force of any *Mortall Man*. Therefore suppose in some causes they might be *Excommunicated*, which I yeeld not, in any; yet in no case hath *Excommunication* that force, to *depose* them. *Reges sunt*, They are *KINGS*.

Vinculum Subditi-
torum.

They are *KINGS*, we are *Subiects*, bound in a bond, & obligation, which exceeds al other Bonds, & cācels al other obligatiōs. A *Son* vnto his *Father*, a *Wife* vnto her *husband*, a *Servant* vnto his *Master*, an *Homager*

unto his Lord, an Inferiour to his Superiour, Nature,
 Sense, Reason, Humanitie, Christianitie, Diuinitie binds
 them to Obedience, with a Bond which cannot bee
 broken: but the Bond of Allegiance to our King con-
 taines them all, exceeds them all. Is He not a Father,
 an Husband, a Master, a Lord, nay as God vnto his sub-
 iects? Was not Moses, *Arans* God, a God to the
 High Priest, and to the Father of the Priesthood. No
 warrant can I then find from Heaven; no dispensati-
 on vpon the Earth, that can iustifie, or excuse the least
Disobedience. It may bee that a Prince is iniurious to
 his Subjects: *Omnia illegitima defensio filij aduersus Pa-*
trē; Is he worthy the name of a Sonne, that will en-
 ter an action of Trespasse against his Father? It may
 be his yoke is heavy, and his loines burdenous; *feren-*
do & patiēdo, leniēda inuitia est; Patience, and tole-
 ration, is the best lenitiue, and the readiest remedie. It
 may be he is irreligious and would draw others after
 him: *Religio defendenda est moriendo, non occidēda, pati-*
entia, non seruitia, non scelere, sed Fide; Religion is to Last.
 be maintained, by dying our selues for it, not by mur-
 dering others for it, by patience, not by fury, by
 loyalty, not by rebellion. It may bee hee is a Ty-
 rant and bloody: but *Inde Imperator, unde homo*
antequam Imperator, inde potestas unde spiritus, He Tertul. Apol.
 made him a King, which made him a Man, and he
 receaved his authoritie from him, from whom he
 receaved his breath. *Saniat, Laniet, Naberula est,*
cito transibit; Let him rage, kill; Massacre, hee is
 but a storme, sent of God to chastise his children, ex-

St. Teren. apud
Tacitum.

Luk. 22.
1. Pet. 2.

Act. 4.

Aug. de verb.
Apost. 5, 6.

Hofiens. de Ex-
communicat.

Biel. in Canon.
Missal. 26.

poſt but Gods leaſure, he will ſoone vaniſh, and God
will ſend a calme againe: as he ſpeakes in *Tacitus*; *Nō
eſt voſtrum eſtimare quem ſupra ceteros. Et quibus de
cauſis extolles, nobis obſequi gloria relicta eſt.* God ſets
vp whom pleaſes him; our Vertue, our Dutie, our
Glory conſiſts in our Obedience, not for feare only,
but for conſcience, not *ſuſpectis* to our gracious
Lords, but even *Amatores*, thoſe whom hee hath ſet to
be whippes & ſcourges over vs. Are wee then bound
to obey them in all things? and to ſay, as the *Iſraelites*
did to *Joſhua*, *Altitudo mandatorum tuorum non debemus
facere?* No; for there may be a time, wherein wee muſt ſay, rather
with the Apoſtles, *It is better to obey God, than to obey
Men.* And if there be an oppoſition between the will
of God, and the commandment of the King, then
we muſt craue pardon, *Dauidem Imperatorem, Tu Cer-
cerem, ſive Gehennam.* But in all caſes, yea of profeſt *He-
reſie*, yea of open Idolatry, yea of manifeſt *Apoſtaſie*,
our tongues are bound, we may not ſpeak evil of them;
our very thoughts bound, we may not conſpire againſt
them; our hands bound, we may not ſo much as liſt up
our little finger againſt them. In all caſes, *Erubescit Ec-
cleſia, Filios ſeri Caſtigatores Parentum;* The Church
hath ever ſhamed to make the Sonnes correctors of
their Parents, and *Gladium dare, in manum Filij, ad tru-
cidandum Patrem, membri ad concidendum corpus, Ne-
ſus eſt, & inſanum;* to put a ſword into the hand of a
Sonne to kill his Father, of a member to wound his
own head, or ſub into his own heart, it is more then
Impietie, more then madneſſe. The Sonne unto the Fa-
ther

ther, the wife unto the Husband, the Servant unto his
 Master, the Monk unto his Abbot, the Priest unto his
 Bishop, bound to performe due and canonicall obedience,
 notwithstanding any sentence of excommunication. And
 all these bound, and may subjects be discharged. God
 hath directly commanded Obedience, and subiection;
 therefore no man directly or indirectly, absolutely or
 respectively, by temporal jurisdiction, or in *Ordine ad*
Spiritualia, as a Pope, or as a Prince, can iustifie the
 least disobedience, or warrant so much as a thought
 of rebellion: no dispensation can discharge the Sub-
 iect, no sentence can depose a lawfull and an anoint-
 ed King. God, which is the God of order, & not of co-
 fusion, for saw in his wisdom, that it were better for the
 estates of Kingdomes, & lesse injurious to his Church,
 if the insolency of a wicked King, were sometimes tolera-
 red without controll, then that the estate of his chiefe de-
 puty, and Lieutenant upon the earth should be subiected
 to change and alteration, to deprivation, or deposing, at
 the pleasure and partialitie either of Priest, or of People.
 The one may be the cause of many disorders, the o-
 ther must needs bee the Mother of perpetuall con-
 fusion.

*Pater Filius, ux-
 or marito, Ser-
 vus Domino,
 Monachus Ab-
 bati, Sacerdos
 Episcopo, tene-
 tur obedire etiam
 Excommunicato.*
*Dried. de li-
 bert. Christiana;
 l. 2. c. 8.*

*Minus malum
 praeviderat ip-
 se pacis auctor,
 Regno futurum,
 si Rex immoder-
 atius aliquan-
 do impune se
 erga Populum
 gereret, quam si
 Populus Iudex
 & ultor Regie
 iniquitatis pro
 sua libidine ex-
 isteret.*

In the Practise of the Church, we have Consentes
 Reas, the evidence and confession of our Adversa-
 ries. For they which confesse it was not done in the
 Primitive times, *quae decernunt vires Temporales;*
 and that the Emperours Constantine, Valens, Julian,
 and others might have beene by the Bishops Excom-
 muniated, and deposed, and all their people released

Praxis Ecclesie.

*Bill. de Ro. Pow-
 er l. 5 c. 7.
 Aliens answer,
 to Execution of
 English Justice.*

from their obedience; if the Church or Catholikes, had had competent forces to have resisted. I say, they which yeeld reason why it was not done, Evidently acknowledge it was not done.

Looke into the estate of the *Jewes*, and times of the *Prophets*; looke into the daies of *CHRIST*, and of his *Apostles*; looke into the daies of our *Fathers*, and *Primitive* times: you shall finde many open *Idolaters*; bloody *Persecutors*, backsliding *Apostates*, many branded with the marke of *Ieroboam*, which sinned, & made *Israel* to sinne; yet not one dispossessed of his inheritance, or deprived from his kingdome.

There is a particle in my *TEXT*, to which, if to any our Adversaries may lay iust claime, and that is *Hodie* this Day: for their vniust challenge of Supremacie, and Domination over Princes, is *Napera*, *Novisia*, *Hodierna*; it is New, it is Late, and in Comparison it is but a Day old. I am sure *Ab Initio non fuit* (sic; from the beginning it was not so; nay long after the beginning

Epist. Looden-
sium citata ap-
probata ab Es-
peneg. in 11 ad
Timoth.

it was not so. *Primus Hildebrandus*; Hildebrand was the first that ever practised it, and that *Novello Schismate*, making a new Rent betwixt the *CHURCH*, and the *Empire*. *Lego, relego, nusquam inuenio quemquam*

Otto Frisingens ante hunc Regno privatum, I read, and read againe, but I never find any in any age, before *HENRY* the 4th, deposed from his estate and deprived of his *Empire*.

HENRY the first Patient, *Hildebrand* the first Agent; a man abhorred of all the world, renowned by *Cardinall Allen*, as a notable good man, and learned, who suffered what soever he did suffer for meer Justice, in that he

Allen to the ex-
ecution of Lu-
ther. p. 109.

did

did Godly, Honourably, and by the Duty of his Pastorship
whatsoever he did against the Emperours.

Now began the New, Popish, Antichristian world,
to come to his Height before which time, there was
never Flatterer so shamefull, as to yeeld, never Pope
so impudently audacious as to challenge this trans-
cendent Author to power P A N C I A S. Which enforced
Abulensis to distinguish betwixt KINGS of for-
mer, and KINGS of later times; *Nem est simile de Regibus illis, et Regibus nostris*, the KINGS then, the KINGS
now, are not alike; *Rex tuus praeerat sacerdotibus, & poterat Occidere, a fortiori privare Dignitatibus, & Officiis*; the KING was then above the Priest, and might
take his Life from him, much more depose him from
his Office and Dignity. But that was in the old world;
& *Franciscus Romulus* (quem Bellarminus bene & no-
vit & amat, whom Bellarmine both knows and loves;
(Bellarmine himselfe being the Author of that Booke,
as neere Kin to Him, as to Titus) puts a difference
betwixt the Popes, in Primitive times, and in later Dayes.
They were fitted *ad subeundum martyrium*, these now
made *ad Coercendos Principes*; They to suffer martyr-
dome, these to raise Rebellions; They taught Patience,
these practise violence; They professed subjects, these
moue seditions; They quenched the blood of Tyrants
with their Innocent Blood; the bloodhirstinesse of
these cannoe be swaged, but with the sacred Blood of
God's Anointed. All this is [Hodie] This day lamenta-
ble it is, that ever the sunne shined, or gave light vnto
this Day. Before CHRIST, & a thousand yeeres af-

resistance, *neque usqueque exemplum, nec mentio*
 there was neither *usqueque*, nor *exemplum*, nor *mentio*
 ledge, nor *usqueque*, of this *Tyranny*. The Possessions
Se inherentes of *Private* me, the *Crowns* & *Thrones*
 of *Princes*, were then accounted of another Na-
 ture: They held the *not* of the *Church*; they could
 not be deprived of them by the *Church*. The
Goy could not *bestow* the on her dearest Chil-
 dren by any *blessing*. the *Church* could not then,

228. p. m. lxxv

11.

228. p. m. lxxv

11.

therefore cannot now, *deprive* her greatest enemies
 of them by any *Cause*, *Sentence*, *Censure*, *Excommunication*.
 The *Prophets* never claimed it; our *Savior* never
 gave it; the *Apostles* never received it; the *Holie Fa-*
thers never heard of it: Shall we think them carelesse
 of their lawfull Authority? Nay rather, we conclude,
 that they, which challenge to be their *Successors*, are
Forgers of New, unheard of, and vniust *Tyranny*,

Excommunication
maior est Disci-
plina Canonica,
quā quis tertio
vocatus, ad e-
mendationem
manifesti delicti
& satisfacere
vilipendens, à
loco Orationis
Sacramentorum
Cōmunionē &
fidelium confor-
tio precluditur
ut erubescat, &
pudore celeris
conuersus po-
nitur, ut sic Spi-
ritus eius salu-
fiet.

It is true that the *features* of *Excommunication* hath
 ever been, and ever should be, accounted a fearefull
 and terrible sentence; a grievous and intolerable Pu-
 nishment; by some called *Virga ferrea*, a Rod of yron,
 by some *Adamas spiritualis* a spiritual sword, by many
Fulmen Ecclesiasticum, the Churches Thunderbolt; which
 strikes the Consciences, affrightes the Spirits, dauntes
 the Hearts, & leaues behind it a Terror in the Souls
 of Men. In the definition of their Greater *Excommu-*
nication, which I finde in their Law, I finde these cir-
 cumstances. 1. The *Judge*, and that is the *Church*,
 or some Authorized by the Church. 2. The *Nature*:
 it is a *Censure Ecclesiasticall*. 3. The *Cause*, *Contuma-*

cy in some open notorious mortall sinne. 4. The Proceeding must be Canonically, the Delinquents openly called, and have their iust defence. 5. The Effect, separation from the Prayers, from the Sacraments, from the Society of the Faithfull. Lastly the End, that he may be ashamed, being ashamed, he may convert, covering, repents, repenting, he may be saved. Here is all Spirituall, and of Nature Cause, Proceeding Effect, End. All spiritual. Here is Exclusion from spiritual Comforts; here is no violence to their Persons, no prejudice to their Estate. *In Ecclesie Discipline visibilis Gladius cessaturus;* in the Discipline of the Church there is no use of the visible and material sword: for we are let to watch over your foibles, another beares the sword, *Evangelizandum, but sacerdos non deus, non theatro at the Becke of the Priest, as the sword speaks, and Allen urges but* *Natura* (1) *Ragius*, *Abundius*, *mandans*, *Prelati*, *Romano* *Ragi*, *self supplicants*, *first Ragius*, at the becke, that is at the Petition, of the Prelates, for in this Case the Prelates continue not to our Lord the King, but they supplicate, and make Request unto him. It is the confession of their own Law, it is the ground of their *Significavit; Ecclesia non habet gladium, quod faciat* the Authority of the Church is ended, when the sentence of Excommunication is pronounced: The Church can proceed no further then. *Tradatur Curia seculari; Brachium seculare in decendum* the Secular Power must bee implored; the Authority of the Prince must be assistant. It is true, that the Law alleadges. *Nulli in exemplum sunt!* & Constitutions, there are many

Ibid. 2. 10. 13.

Aug. de Fide & Operibus c. 2.

Bern.
Allen answer to Execution of Justice.
Lindwood, de sentent. excom. Provincial. l. 7.Decret. l. 2. tit. 11. de Iudiciis, cum non ab Homine.
Glossa ibid.

Decret. Conf. 27. q. 5. par. de Li- guribus.

Ex.

Glossa Ibid.

Examples and Constitutions, wherein it is evident, that they which contene the censure of the Church, have beene *Banished, Proscribed, Imprisoned*, but, *per Publicas Potestates*, by Publique, and Temporall Authority of Princes, *per Potestates (i) Principes*.

And here, as in handling all causes of this nature, we must *distinguish* betwixt the *Jurisdiction* which the Church may claime by *Commission* from Christ, and that which the Church hath received by *Donation*, and *Indulgence* of Princes; betwixt that which appertaines to *Excommunication properly*, & in its owne nature, and the *Penalties* that have beene inflicted vpon the contemners of that sentence, by the Lawes and Favour of the highest Magistrate. For hereof the Church of Rome makes no small advantage, when what soever shee hath received by the *beaustie* of Princes, whatsoever shee hath gained, by subtiltie, or by violence, by the keyes of *Peter*, or sword of *Paul*, she now claimes all, as due vnto her, *Iure Divino*, & she bindes all, *ex salute Animarum*, as if she possessed all immediately by Gods ordinance, which shee, by her inordinate pride, ambition, and tyranny hath vsurped. I finde in the Schoole, that the nature of Excommunication is *Purgativa respectu Ecclesie*, Purgative in respect of the Church, it purges here from impious and wicked men, *Preservativa respectu fidelium*, preservative in respect of the members of the Church, who are by that meane, freed from danger of infection; *Sanativa respectu delinquentis*, of an healing and curing qualitie to the delinquent: in no case doe I find that it is *Pri-*

Niel. l. 26.

vative; or *Destitution*; that it shakes the Thrones or endangers the Crowns of delinquent Princes.

The Effects of excommunication, which the Canons gather out of the Scriptures, are these; *HAVE NO company with him*, 2. Tim. 3. *With such an one eate not*, 1. Cor. 5. *Receave him not to house, neither bid him God speed*, 2. Jo. 10. *Let him be delivered to Satan*, 1. Cor. 5. *Let him be unto thee, as an Heathen, or a Publican*, Mat. 23. In *Summa Angelica*, I finde 2 Effects specified, yet no *Deposing*, no *Depriving* our solitary Company, but not our necessary *Duties*, our familiar *Solocations*, but not our publick *Abjection* is forbidden. Some benefits belong unto vs, as wee are *Men*; some as wee are *Christians*: cōceding that a man is deprived of all the blessings, which *Christianitie*, *Religion*, *Faith*, *Charisme*, the *Church*, the *Word*, the *Prayers*, the *Society* of the *Saints* can bring unto him, yet his *House*, his *Treasure*, his *Palace*, his *Crowne*, his *Estates*, his *Regalitie* is still in safety. Look what he gains by his *Incorporation* into the *Church*; that he looses by his *Excommunication* out of the *Church*; but what by nature, by birthright; by iust inheritance; by lawfull succession hath descended unto him, of that no Censure of the *Church* can deprive him. The *Church* cannot make him *unlawful*; once anointed of *God*, the *Church* cannot make him no *King*.

In the Law the rigor of these Effects is many waies qualified, and at least *dispensed* with; if not *void* by *Lex* distinguished. If our *Obedience* draw vs, if the Law bind vs, if our *Estates* & Condition require it, if *Ignorance*

Effects.

Or, Orate, Vale.

Communio. dicitur.

[unclear].

[unclear].

[unclear].

[unclear].

[unclear].

[unclear].

[unclear].

[unclear].

[unclear].

[unclear].

[unclear].

Vile, Lex, Hu-

milit. Res igno-

rata, Necess.

Has anathema

quidem solvunt

ne possit obesse.

privilege vs, if *Necessitie* enforce vs; *Excommunication* cannot discharge vs; wee may *eate*, wee may *company*, we may *converse*, we must obey. The estate of a Subject hath all these dependances vpon his SOVERAIGNE, therefore no warrant for disobedience.

Biel. l. 26.

Dried. de libert.
Christ. l. 2. c. 2.

Per excommun.
Homo non desit
esse verus
Homo, imò nec
Liber &c. N. 3.
var. Manual. de
officiis. c. 27.

Per Excommunicationem Charitas non tollitur; By Excommunication Charity is not excluded: we may *Affine* and *Passive* performe to him, or receave from him any worke of Charity. *Præceptum Ecclesie pro barbaritate institutum contra charitatem militare non potest*, the commandment of the Church which consists in love may not warre against it selfe, and abandon Love. By Excommunication, a man ceases not to be a man, neither doth hee loose his libertie; Hee retaines all abilities, wherewith he is naturally furnished, and may doe all things which are agreeable to the Lawes of Nature, Lawes of Nations, Lawes Imperiall. If we may performe the workes of Charity, wee must performe the duties of Obedience; if hee lose not his Liberty, certainly he looses not his Sovereignty: if wee may doe what the Lawes of nature and men allow, wee must doe what the Lawes of God command; (that is) whatsoever curse, we must blesse & honour, and obey, and serve, and hazard goods, and venture Lives, and spend the last droppe of our dearest blood for the protection of our King, whom God hath set over us.

Stat. Dicit. l.
5. tit. 1. c. 1.
Aug. de fide &
operib. c. 3.

Excommunicationis Adversus non dicitur Disziplinam, non Eruditionem; the End is to cure, not to kill, to correct, not to destroy. *Non enim perden-*

sed

sed corrigendos curandosque suscepimus; whatsoever authority the Church hath receaved, it is for *edificatio*, it is not for *destruction*. If wee refuse their society, it is that they may be ashamed: if we be forced to deliver them to Satan, it is that they may be saved in the day of the Lord Iesus. The weapons of our warfare are not carnall, yet are they mighty to cast downe every thing that exalts it selfe against God. *Bellum omnium vitijs, non cum Hominibus*; our warfare it is with sinne, it is not with men: and this is *Bellum irritum*, a warre that admits no truce, no cessation. It is not enough to cut, or to lop here, but we must plucke up, and root out, & not leaue a sprig, least it take roote and spring vp againe: these children of Edom must bee dashed in peeces, these tares rooted out, and extirpated, the Kingdome, the Dominion of Satan vtterly overthrowne, and ruinated, not a stone left on a stone, nor head, nor taile, nor stalke nor bud remaining. And this is *Ministerium omni imperio gloriosius*; a seruice more glorious then a Kingdome: Kings themselues neuer happy, but when they submit their Crownes to this Ministry. It is reported of a Turkish Emperour, when he saw a Christian murdered, because he would not deny his Faith, and turn Turke, with his owne hands he slew the malefactor, cast him out on a dunghill, & cryed out with indignation; *Is this the way to spread the faith of Mahomet?* Is it not a shame that should be perpetrated amōgst Christians, which is abhorred and detested amongst Turkes and Infidels? Shall they not, trow you, rise vp in iudgement, and condemn the murders, the massacres

2 Thess. 3.

1 Cor. 5.

1 Cor. 10.

cres, the Assassinations of these daies? Is this the way to promote the Gospell of *Christ Iesus*? It is the note of *S. Austin*, in *factis Prophetarum, intueri quomodo intelligenda sunt verba Prophetarum*. Hee indeed applies them to another matter, but they haue their truth, and vse in this also. Will you vnderstand the meaning of the words of the Prophets? try them by the deeds of the Prophets. Did *Ieremie* plucke vp, or root out, did he destroy, or ouerthrow estate, Kingdom, Prince, or priuat person? He liued & threatned their ruine, that he might haue extirpated their sinne: hee liued, and saw their ruine, and therefore saw them *rooted out* by the sword of the enemy, because hee, and Gods Prophets could not preuaile to *root out* their iniquity. One example for all. *Saul* was *excommunicated*, not in *Fore Fori*, but in *Fore Poli*; not at the Tribunal of a mortall man, but by the doome and sentence of God himselfe. God did not onely cast him out of his Church, and reprobate him out of the number of his elect; but in expresse termes hee rent his Kingdome from him, and gaue it to another man. *Dauid* was appointed King by the speciall cominand of God, and by the hand of Gods Prophet: In this case might *Dauid* resist where God had reiected? or might he depose him whom God had reprobated?

Nay euen in this case, standing vnder the heavy sentence of *diuine excommunication*, who can lay his hand upon Gods Anointed, and be innocent? When he had cut off but the lappe of his Garment, his heart smote him; *The Lord keepe me, from doing that thing vnto my*
Ma

Aug. cont. epist.
Parmen. l. 3. c. 4.

1. Sam. 26.

1. Sam. 24.

Master, the Lords Anoynted, so lay mine hand upon him,
for He is the Anoynted of the LORD. As the Lord li- 1.Sam.26.
vesth, either the Lord shal smite Him, or his Day shal come
to Dy, or He shal descend into Battaille and perish. The

Lord keepe me from laying mine hand upon the Lords *Aug. cont. liti-
ras Petili. l. 2. c. 48.*
Anoynted. *Propter unctionem & honoravit viuum, &*
vindicavit Mortuum. He was stil his Master, he was stil

the Lords Anoynted, therefore hee still Honoured him
liuing, and reuenged him dead. In the hand of any
earthly man, there may bee *Clavis Errans*; not so, in
the hand of God. And is he still a KING, whom God
hath reiected? and is he no KING, whom that man of
sinne hath excommunicated? I collect all. The *Prero-*
gative of a lawfull and Anointed King, is Sacred, and
Inuiolable; The Duty of a subiect is a strong obliga-
tion, & indispensable; The practise of the CHURCH
hath euer been Obedience vnto Blood, not Rebelli-
on or trechery to effusion of blood; The nature of ex-
communication is spirituall, not temporall; the Effect,
Losse of Heauenly comforts, not of earthly kingdomes;
The Limitations allow, nay require and exact Fide-
lity, in Naturall subiects; the End is charitable; Repen-
tance, & Restitutio in integrum. Repentance is late, if
once Murdered; Restitution impossible, if once depo-
sed. Therefore,

Has not the sentence of Excommunication, suppose it
be iustly deserved: suppose it be lawfully denounced: I
speake by supposition, not by concession the force
and Effect to discharge subiects of their Allegi-
ance, or to depose Lawfull and Anointed Kings

from their estate and Dignitie.

Why then should a *Kingdome* so long instructed, so well grounded in *Religion*, totter, & stagger, as it were affrighted, & amazed at the found of this *brutish* and counterfeit *thunderbolts*? at the flashing of this *Igne fatuus*? Why do they live amongst vs, why say I, live? *vinunt & in Senatum veniunt*, they live & flourish, & we lodge them in our bosomes; who hold it *religion*, nay *merit*, nay *supererogation*, & the speediest and the directest way to *heaven*, to passe through a *Field* and a *Sea of Bloud*, of *Sacred* and *Innocent Bloud*, to that *Glorious*, & vndefiled *Inheritance*? What can you expect of them, but that they should be, not *Prickes* in your *Eies*, and *Thornes* in your *Sides*, as *God* spake and *Israel* experienced in the *Cananites*; but *Swords* in your *sides*, and *Pistols* in your *Bosomes*, and *Poyson* in your *Cups*, and *Gunpowder* in your *Vaults*? *Parricida moritur, Parricidium vivit*; some of the *Traitors* haue their *Reward*, and are dead; but whilst there is a *Deuil* in *Hell*, a *Pope* in *Rome*, *Murders*, *Masacrings*, *Treasons* shall neuer die. I haue one *Comfort*; I know *Heauen* is aboue *Hell*, *God* aboue *Satan*, and we live vnder his *Protection*, (I would we liued *Religiously*, in his *fear*!) whose *eies* are euer open to descry their *conspiracies*, and his *Hand* euer *Potent*, to overthrow their *Machinations*. I neuer was, I neuer wil be a perswader to the least *Cruelty*; onely remember, there may be *Cruelis misericordia*, a mercy more cruell then cruelty it selfe. I resolute with *Augustine*, *Sanire nolumus, dormire nolumus*: I would not per-

per-

perswade to Cruelty, but I would gladly rowle you
 from Security; and with the same Father, *Ne absentu Aug. de Fide*
Diligentia saniamus, nec nomine Patientia torpescamus; & Op. 1.3.
 I hate that Diligence that leades to Cruelty, I cannot
 endure that Patience, that endes in Stupidity.

But whilst I am pleading against their vniust Ty-
 ranny, I may not be altogether forgetfull of the per-
 formance of mine owne Duty. For, See! this Day, I
 am set up, above Nations, and above Kingdomes, &c. and
 a Necessity is laid upon me, & so is vnto me, if I labour
 not, to placke up, to roote out, &c. that roote of Bitternes,
 which hath beene the true cause of the plucking up &
 extirpation, the rooting out & extermination of all e-
 states and Kingdomes that ever flourished, and are
 come to ruine: I meane Irreligion and Impiety. It is a
 generall, and a true observation, *Imperium & Religio*
pariter defecerunt; there never yet arose any storme, to
 the ruine, of any Estate and Kingdome, but it sensibly
 grew from those vapors, which ascended from back-
 wardnes, or coldnes, from contempt or indifferencie
 in Religion. It is as true *vbi Procella, ibi Peccatus* where *cb. 1. 1. 1.*
 there is a storme that endangereth the ship, surely Io-
 nas is there, or the sinne of Ionas, or a worse, then I-
 nas, or a more prodigious sinne then his sinne. I see
 many Executioners of Gods iust Iudgements, Fire,
 Sword, Pestilence, Famine. The Fire never consumed,
 but sinne blew the Coles, & inflamed it. The sword ne-
 ver prevailed, but sinne set an Edge on it. Pestilence ne-
 ver infected, but sinne spread the Contagion of it. God
 never sent cleaneesse of Teeth, but sinne made the Hea-

the Sea as *Brage*, and the Earth as *Tyon*, and the Fields as
the *Marsh*, and the fat Pastures, as the *Desart*. God in-
deed is the *Iudge* of all, but *Sinne* is the *Cause* of all.

Tertul.

And therefore, *Qui vultis Deum Imperatori Pro-*
pitium, estote Religiosi in Deum; As many as beare
good will to *God*, and pray for the *Peace* and *Prosperi-*
ty of their *Sov. & R. Ma.*, let them grow and en-
crease in *Grace*, in *Faith*, in *Religio*, in *Piety*, in *Zeale*,
in *Sanctitie*, in the *knowledge*, and in the *loue* of our
Lord Iesus Christ; that God may be pleased, and
we may be blessed: *Plucke up, Roote out, Destroy, Over-*
throw, *Irreligion*, *Neutrality*, *Superstition*, *Indiffe-*
rencie, *Sinne*, *Impiety*: God will *pluck up, & roote out*
your enemies, God will *Build*, and *Plant*, and *Protect*,
& *Establishe*, & *Blesse*, your *Estate*, your *SOVERAIGNE*,
your *Peace*, your *Prosperity*.

Even so *Blesse vs, Gracious Father*, that wee may
serve thee. Let thine and our enemies consume like a
Snail that melteth, and like the *unrime* fruit of a
woman that never saw the sun. But let the *KING* live,
& *Raigne*, and let his *Throne* be established, and his
Daies be multiplied, his *Posterity* be *Blessed*, and let
there not want one of his *Royall* seede, to sit on the
Throne of this *Kingdome*, vntill the *comming* of
Christ againe: and let the *Heart* of every one wither in
the *middest* of his *Bowels*, and let their *Tongues*
cleave to the *Robes* of their *Mouths* for ever, that
without *Equivocation*, heartily, and unsainedly, will
not say, *Amen.*

FINIS.



